

MAN'S WRATH

AND

ℓ 8

GODS PRAISE.

OR,

A Thanks-giving Sermon, Preached at *Taunton*,
in the County of *Somerset*, the 11th of *May*, (a Day
to be had in everlasting remembrance) for the
gracious deliverance of that poore Towne
from the strait siege.

By GEORGE NEWTON, M^r. of Arts, and Minister
of the Gospell in that place.

PSAL. 118. 24

*This is the day which the Lord hath made; made solemne above other
dayes, by extraordinary mercy : and wee will make it solemne
above other dayes, by extraordinary joy : Wee will rejoyce and be
glad in it.*



LONDON,

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sold at the Marigold in *Pauls Church-yard*. 1646.

MAN'S WRATH

AND

GODS PRALISE

[illegible]

1875

42. Sir, A 727

1. *For the first time, the world is made to feel that it is not only a place of suffering and pain, but also a place of joy and hope.*
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207 B O N

11-10-67



To the VVorshipfull
the Major, the Common Coun-
cell, and the rest of the Inhabitants of
Taunton Magdalen, my duely respected,
and dearly affected friends.

SIRS,

They that have been acquainted with my resolutions
will admire to see any thing of mine (especially by
my consent) made thus publick. This Infant as
you know was very weake, and there was neither
Will nor Strength to bring it forth in this way, but it was
forc't into the world by strong expulsives. Now it is come a-
broad my hope is, that either (like Zaccheus) it will bee hid
among the croud of taller and more stout conceptions: or if a-
ny chance to spy it, he will not be so unworthy to wrong such a
poore weak thing as this is. If it may live to be to any of you
a remembrancer of the uncomparable mercy of our God, who
shew'd himselfe upon the Mount, I have the utmost of my aime in
this publication.

We finde sometimes in Scripture, that a heap of stones hath
serv'd for a memoriall, as well as a more curious Pillar. Though
this be but a heap of things, not orderly digested in a curious
Method, but hastily throwne up together, as the short time
for preparation would permit; (this service following close
upon the Sabbath dayes labour) yet it may serve for a memo-
riall of that sweet and pretious mercy, which if it dye in your
thoughts

The Epistle Dedicatory.

thoughts, I desire to dye with it. The Lord set up a lasting monument of this deliverance in our hearts, and write it there with a pen of Iron, and the point of a Diamond in indeleble Characters, that no injuries of time may ever blot it out again; and give us yet at length, to render to him according to the benefits he hath done us, lest we provoke him to repent, and doe us evill after he hath done us good.

My heart bleedes when I thinke what God hath done, what he expects, what we returne, and what is likely to become of all in the latter end. I have a horrid apprehension of it, as the Prophet had; if after God hath punished us farre lesse then our iniquities deserve, and giv'n us such a deliverance as this, we should againe breake his Commandements. We should againe? Why, we doe break them since there came deliverance, and that more frequently and boldly then wee did before. The Lord breake our hearts for it, and helpe us to make up our breaches and our controversies with him, in, and by him, who is our peace, before our houses (that be left) be all desolate; before it come to, Oh that thou hadst knowne; before the wrath of God arise against us, and there be no remedy.

All that I have to adde is this desire, that as the Sermon is a monument (such as it is) of Gods praise, for the deliverance of this happy day: So this Dedication of it, may be a monument of my thankfulness to you, for all the great encouragement, and kindness, and respect, with which you have refreshed his bowells, who is, in the Apostles stile, 2 Cor. 4. 5.

Your Servant for Jesus sake,

GEO. NEWTON.

Mans



MAN'S VVRATH AND GODS PRAISE.

PSAL. 76. 10.

*Surely the wrath of man shall praise thee, the remainder of
wrath shalt thou reſtraine.*



We are aſſembled in the preſence of the Lord
this day to make good this text. Not to
preach upon it onely, nor to *heare* it, but
to *act* it. To take occaſion from the wrath
of man to praife the Lord. And certaine-
ly if ever any people in the world had
cauſe to ſay, as the Prophet in my text,
Surely the wrath of man ſhall prayſe thee, we the poore peo-
ple of this place have cauſe to ſay it. Surely the wrath of
man, which was ſo *largely manifested*, and ſo *mightily re-
ſtrain'd*; ſhall quicken us and ſtirre us up to celebrate the
prayſes of the God of our ſalvation.

This

This Psalme is Eucharisticall, a Psalme of prayse, & therefore yeelds fit matter for a day of prayse. Yea for this day of prayse as fit (I think) as any in the booke of God. For the occasion of it was the same (as most Interpreters resolve) with the occasion of the prayses of this solemne day; viz. the raising of the siege which the *Assyrian King* had laid against Jerusalem.

His great Commanders were come up against it with a mighty host, as you may see 2 King. 18. 17. & threatned utter ruine and destruction to it: & that in such a height of violence and pride and scorne, as ever any eare heard. So that the hearts of *Hezekiah* and his people melted in their bowels: But God comes in and cheereth them with a most sweet and comfortable message by the Prophet, Chap. 19. 20. &c. And for the proud *Assyrian King*, he tells him that *his wrath and rage & tumult were come up into his ears*. And that how cruell, & how bloody & how barbarous soever his intensions were, he should not bring them into act and execution: For he would put his *hooke into his nostrils, and his bridle in his lips, and turne him back by the way by which he came*, ver. 27. 28. And he would diligently defend the City and save it for his owne sake. ver. 34. And so accordingly the following night he sent an Angell that went out, and smote in the Campe of the *Assyrians* an hundred fourescore and five thousand men. ver. 35. And the next newes you hear, the siege is raised, and the City is delivered.

With reference to this deliverance, this Psal. of thankfulness was pen'd. In which the Prophet magnifieth God *who brake the arrows of the bow, the shield, the sword, & battell of the enemy: Who spoyled the stout hearted, & made them sleep their last sleepe*; for so the Angell came upon them in the night you know, as it is likely when they were asleep, & never suffered them to wake more: Who caused judgement to be heard from heaven, for thence he sent that fatall messenger who made such bloody worke among them. And in the end the
 Psalmist

Psalmist cheeres and comforts up himself, and all the people of the Lord, with this assurance, drawn out of experience, and out of that which he had seen the Lord to doe against the Proud *Affyrian* King when he was in the height and huffe of all his rage & violence against Jerusalem. *Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restraints.*

So that the words (you see) containe the Prophets sweet and comfortable meditation against the wrath and rage of man; which they had lately experience of; in the attēpt of the *Affyrian* host against Jerusalem. And it is here set down in a gradation. First here is *wrath*. And then here's a remainder & an overplus of *wrath*. 1 Here is *wrath* let out to execution, and against that the comfort is that God will turn it to his Praise and advance his glory by it: Surely the wrath of man (so much as thou art pleased to give way unto, to suffer to be wrackt and vented on thy people) that shall praise thee. 2 And then here's a remainder & an overplus of *wrath* (for there is no end in it) and against that the comfort is, that God will limit and restraints it. So much as he foresees will serve to the advancement of his glory he permits unrestrained; and the remainder of it, which will not be subservient to this blessed end and purpose, be restrained.

The wrath of man is not so full of rage and bitterness, as these words are full of sweetness. And yet (my brethren) they are not so sweet, but they are as certaine too, and therefore they are bound with an asseveration here, which takes away all scruple from them. *Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain.*

If I should make the utmost of this golden sentence (every link of which is precious) the observations would be many. But because the time is short, I shall wrap up the sum of all that might be gathered hence in two conclusions; which you shall see to lye before you in the surface and the letter of the Text that he that runnes may reade them. 1. *The wrath*

and

and rage of wicked men against the people of the Lord is very great, so great that there is no end of it. When they have proceeded furthest in execution of their malice, there is an overplus and a remainder, there is more behind still. 2. Though it have no limits in it, yet the Lord sets limits to it, and fetches prayse and glory to himselfe from it. I shall pursue them in their order, as the time will suffer, beginning with the first.

Doct. The wrath and rage of wicked men against the people of the Lord is very great, so great that there is no end of it. When they have proceeded furthest in execution of their malice, there is an overplus and a remainder, there is more behind still.

There is *τι λοιπον* alwayes in their wrath, the wrath of man shall praise thee, (saith the Psalmist in my Text) and the remainder of wrath shalt thou restraine. So that let them have executed what they will or what they can, there is a residue of rage and fury in the hearts of wicked men for God to curb; which if it were not mightily restrained by the hand of heaven, would break out even to the utter ruine and destruction of the Church. Their venome is not all spit, their malice is not all spent, there's no *Non ultra* in their cruelty.

For further cleering of the truth of this, it is to be considered what the Holy Ghost observes of *HEROD*: that when hee had done many barbarous and bloody acts against the Church, he added yet this above all, that hee shut up *Iohn* in prison, Luk. 3. 20. He had done enough before, sufficient, any man would think, to have drawne his rage dry; but this comes after for a vantage, as you see, it is added above all. And there was more behind still, which you may readily observe to be drawn forth on all occasions along the current of his story. Those enemies of whom the Psalmist speaks, *Psal.* 124. 3. if they had been endued with power according to their rage, they would have swallowed up Gods people quicke, so desperately they were bent against them. Like ravenous beasts they would not have forborne so long

to

to kill them first, and then to chew them and devour them: no they would greedily and hastily have snapt them up, and swallowed them alive. The cruelty of Edom is remarkable, nothing wil satisfie him but the utter desolation of the Lords Jerusalem: *Down with it, down with it even to the ground.* And Babylon goes further yet, *she takes the little ones, and dashes them against the stones.* What souldiers heart almost would not relent and melt at this, not only in hot blood, to mow downe armed enemies together in the field: but afterwards to come deliberately into a conquered Towne, and there to take up little children sprawling by the heeles, and to dash out their braines against the walls? Yet thus dealt Babylon with Gods people. See how the Saints of God were us'd by bloody persecutors, and by cruell men, *Hebr. 11. 36.* and the following verses. That place may serve in stead of all, where the Apostle setteth forth at large the matchlesse cruelties that they endured, and makes a Catalogue of divers exquisite and horrid tortures they suffered, which seemeth to be penn'd in characters and lines of blood. *They had tryall of crueltie, mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandred about in sheep-skinnes and goat-skins, being destitute, afflicted, tormented. And yet the men who were expos'd to all this savage cruelty were such, and so unparalleld in holinesse, that the world was not worthy of them.*

And if we search the stories of the Church (my brethren) we shall find, that the ages since our Saviour, have equal'd, yea exceeded those that went before him, in rage & cruelty against the Lords people. In the *terrible persecutions* of the Church, and in the *Marian dayes* in this Kingdome, the enemies were never at a stand, they never thought they had proceeded far enough, though they were come to extremity of rage against the Saints. No my beloved, they waxed still

more mad against them, as the phrase is, *Acts 26. 11.* And as a mad man knows no measure in his fury, so it was with these men. Mad they were, and madder every day they grew; so that they sought out new devised tortures, and hee was thought to have deserved well that did evill in the invention. These dayes of war and desolation have furnisht us with the sad examples of the endlesse fury of ungodly men, so that I need to say no more; we have seene it by experience, that the wrath of wicked men against, &c. Nor need wee wonder at it my beloved, for

1. They are by nature full of all maliciousnesse, so full that they are like to burst with it. They are of barbarous, & bloudy, and inhumane dispositions. Mercy (my brethren) is a fruit of Gods spirit, and consequently is indeed in none but Gods people. Wicked men have no mercie, and so they shew no mercie, as the Apostle James speakes. Or if they have a kind of mercy in them, it is a mercy mercilesse, (if I may expresse it so) their mercies, yea their tender mercies are cruell; *Prov. 12. 10.* They are men of stupid spirits, of seared consciences, and hard hearts; they are as the Apostle speaks, *Ephes. 4. 19.* *unconcerned past feeling.* Their wickednesse, in many of them, hath quite extinguisht those slender sparks of ingenuity which the decayes of nature left in them, so that for rage and cruelty they are become brute creatures. And hence the Scripture likens them to beares, and bulls, & asps, and tigers, and Leviathans, and other ravenous and fierce creatures. Yea as if they went beyond the cruelllest of beasts on dryland, they are compared to sea-monsters. *Lam. 4. 3.*

2. And as they are by Nature full of rage and malice, so their rage and malice is extremely heightened by the antipathy and enmity they have against the Lords people: and hence it is, that there is no end in it. For enmity calls out the rage that is within, and makes it swell beyond all measure. Now there is in the hearts of wicked men a bitter enmity against the

the womans seed, against the Children of the Church, they hate them with a perfect hatred, and that to the very death; and therefore they will shew them no mercy: Some pity they may shew perhaps to other men; to men of their own Tribe, to persons that are lewd and wicked and abominable like themselves: but for the Saints they shall not taste a drop of it. How pitifull was *Saul* to *Agag*? His tender heart (forsooth) would not permit him to destroy him; but he had no such tender heart to *Holy David*; if hee could once have gotten him into his power, hee had surely dyed for it. And he could kill almost an hundred of the *Priests* of God in one houre, without remorse or reluctance. So *Ahab* seemes to melt upon *Benhadad*, an open enemy of Gods people, he calls him brother; and he shall know that he will use him like a brother, and that he will not take away his life from him, though God himselfe had appointed him to dye. And yet hee butchers all the *Prophets* of the Lord that hee can get into his hands, without mercy or compassion. This is the manner of ungodly men; Pity they have for vitious and prophane persons, but they have none for Gods People; no they must taste the utmost of their furie. Their malice and their rage against them is so great, that nothing will appease it but their utter extirpation, nothing but their cutting off, that they may have no more a being, nor so much as the memoriall of a being, that the name of *Israel* may bee no more remembred. *Psal.* 83.4.

What was it that boyled up the rage of our malicious enemies so high against us, but because we were (as they accounted us) a strict and a precise Towne, though God knowes we have ever been too large and too loose. Indeed that hatred which arises from Religion is bitterest of any other. The first that ever was, was founded there, and you know how farr it went, it rested not, till it arrived at

the shedding of a brothers blood. This brings forth, *immortale odium & nunquam sanabile bellum*. This makes the brother to destroy the brother, the father to deliver up the sonne to death, as Christ speaks *Luke 21. 16*. It respects not countrey, friendship, allyance, kindred, any thing, it knowes no bounds of moderation. And hence it is (my brethren) that the rage of wicked men against the people of the Lord is such a bottomlesse and endlesse rage, because they hate them for holinesse and for religions sake.

Use 1. And is it so (my brethren) that the rage of wicked men, &c. Then in the first place, let it be a *Caveat* to us, not to trust them, nor to leave any thing (if we can hinder it) to their mercy. It concerns us very deeply to tie them up as short, to keepe them in as straight a compasse as wee can. Their rage and fury if it once get loose, hath no bounds and limits in it; and therefore wee must limit it if wee be able; wee must hamper them, and binde them as a man would doe wilde Beasts and brute Creatures. The Scripture likens them to such; as wee have shewed you; by which the Holy Ghost would have us to know, what disposition they are of, and how wee are to deal with them.

And yet mistake me not, I do not say these brutish creatures should be curb'd by popular and private hands, in a tumultuary way, (no, this is not the way of God) but by the hands of those who are the Ministers of God for this purpose. And I am very much afraid, that they who have authority and power in this respect committed to them are not so circumspect and cautious as they ought to be. That there is too much liberty already given (I do not say to such as have been moderate and of a milder disposition, but even) to such as have declared themselves to be implacable and desperate enemies of God, and of his people; and that they are let loose too soone. Perhaps they fawn and flatter, and submit, they give

give faire words and promises and protestations: and who would not doe so, if after he have shewed himselfe so farre, and had his hands so deep in so much blood; and as much as in him lyes, in the destruction of this glorious kingdome, he may be entertained and received upon equall terms, with those who have been most cordiall, and have laid out themselves for God and for his cause; What ever wiser men may thinke, it's somewhat early, as it seems to me, to trust them, and to commit our selves to them.

We might learne a point of prudence and Christian policie in holy *David*, 1 Sam. 24. ult. There was a neere affinity by reason of his marriage between *Saul* and him. *Saul* had acknowledged *Dauids* innocence, his kindnesse, and made him goodly protestations as a man could doe. And yet when all was done, the holy Ghost observes; that *Saul departed home*, and *David gat him up into the hold*. As who should say, he would not trust him, notwithstanding all this. A simple harmlesse man would have beleev'd *Saul*, he would have thought that all had been in truth that hee had said, and so have put himselfe into his power. He would have reasoned with himselfe to this purpose. I see that *Saul* is altered now, for he acknowledges his errours, (as there hee doth in that place) he confesses his offence, he promises as *fairely*, and it should seeme as *cordially* as a man can doe. And shall I not give credite to his vowes and protestations? It is impossible now he hath so declared himselfe so publicquely, so earnestly, that hee should ever breake with me. But *David* was a little wiser then to commit himselfe to *Saul*, hee was too olde now to bee caught with a few faire words from him, in whom he had experience of so much falsenesse. No no, hee will not trust him yet, he will not slight his Garrison, hee will not yet deliver up the place of his defence. *Saul departed*, saith the Text, and *David and his men gat them up into the hold*.

Vse 2. Is it so my brethren, that the rage of wicked men against the people of the Lord, is such a bottomlesse & endlesse rage? Then let us earnestly beseech the Lord that we may not bee given up into their power what ever judgement come upon us. True it is, wee must confesse we have deserved heavy judgements, bitter tryalls, sharpe corrections; and if the Lord see fit, we ought with meeknesse to submit to them, and patiently to beare his indignation because wee have sinn'd against him. But yet let us bee earnest with him, that if he be resolved to scourge us, hee would be pleas'd to take the paines to chasten us himselfe, and not to give us up into the hands of those whose tender mercies are cruell. Oh let us begge as the Prophet *David* did in such a case, 2 Sam. 24. 14. *Let us fall now into the hands of God, for his mercies are great, and not into the hands of barbarous and bloody men.* And let it be our studie and endeavour so to walke, that wee doe not provoke the Lord to take this sharpe and rigid course with us. And to this end wee must be careful to avoid those finnes which cause the Lord to leave a people or a person in the hands of such wretches. I might be very copious here; but I shall name but two particulars for haste, and so on.

I. The first that I will mention is, *forsaking God, and casting off his service.* When men will be no longer subject to the Lord (at least they will not be obedient to him fully, but in some certaine things only) then he will make them subject to their cruell enemies. And when they cast away his easie yoke, the Lord will lay a heavier yoke upon them, the yoke of mercilesse oppression by barbarous and bloody men. This is the sin for which he threatens it to his people, as you may see, Deut. 28. 47. *Because thou servedst not the Lord in gladnesse and in joyfulness of heart in the abundance of all things; therefore thou shalt serve thine enemy in hunger and in thirst and nakednesse, and in the want of all things, and he shall put a yoke*

a yoke of iron on thy necke, untill he have destroyed thee. And this we see accordingly fulfilled on Israel often in the booke of Judges. As long as they were faithfull and obedient, they were free from enemies, they flourisht in a prosperous state: but when they once forsooke the Lord, and grew weary of his service, *their adversaries were the chiefe, and they that hated them, ruled over them.* To this effect, we have a memorable instance, 2 *Chro.* 12.5. The Princes and the people had fate loose from God, and gone a whoring after other gods: and thereupon the Prophet comes and sounds this terrible allarm in their eares, *Thus saith the Lord, ye have forsaken me, and therefore I have also left you in the hands of Shilhack.* q. d. I see that you are weary of my service, and therefore you shall serve your enemies another while, I have left you in their hands. There let them worry you and spoile you, there let them kill you and destroy you; let them doe what they will for me. you are out of my protection, *I have left you,* I take no further charge nor care of you.

2. Another thing provoking God to give a person or a people up into the hands of cruell men, is *non-proficiencie by his hand upon them.* For when he sees they will not profit by his mild and gentle hand, then he delivers them into the hands of those that will pay them to the purpose. You shall observe that there are some afflictions which are in a peculiar name called *the hand of God* in Scripture, as the pestilence for instance, for so you find it term'd, 2 *Sam.* 24. 14. *Let us fall now into the hand of God,* saith David there. And that you may not doubt what is intended by the hand of God, it is immediately annexed in the following words: *so the Lord sent a pestilence upon the people.* Now when this hand of God prevails not, when it is slighted and contemned, and brings forth no amendment in a people, when he perceives that it will never be unlesse there be some rougher dealing us'd, he leaves them in the hands of cruell men. The Lord himselfe

hath

hath an exceeding tender heart towards his people, his very bowels yearn upon them when hee heares them cry, so that hee knowes not how to lay so much upon them as their iniquities deserve, nor as is needfull for their reformation. And therefore when he meanes to have them soundly scourged indeed, he gives them up unto the power of wicked men, and they he knowes will doe it throughly. If hee chasten them himselve, their cryes and teares will overcome him, and make his bowels yearn within him, as he speakes: and therefore he withdrawes himselve, he goes away, and leaves that office to ungodly men, and they will scourge them till they bleed and roare, for they have no compassion in them; there is (as you have heard) no end of their fury.

And now (my brethren) I beseech you let us look home. The *hand of God*, I meane *the plague of pestilence*, hath been on us the people of this place, a first, a second, and a third time, within the compasse of a very few yeares. But what amendment hath there followed? May not the Lord complaine of us as once he did of Israel, *Amos 4. 10. I have sent pestilence among you after the manner of Egypt, and yet you have not returned to me, saith the Lord*? I make no question there were some who were so farre affected with this stroke of God, that they returned to him that smote them, and reformed many things. But they were but a remnant that returned: they were but as the gleanings after the Vintage, as the Apostle speakes. Truly (my brethren) I have lookt abroad as wide as I am able, to see if any universall Reformation have followed this affliction in this place; and I professe unto you in the presence of the God of Heaven and Earth, that I know not where to finde it, nor yet in what particular to say, that wee are better then wee were before. Sure I am, that swearing, drunkennesse, uncleannesse, profaning of Gods holy day; are not in the abating

abating hand, the face of things among us looks as ill as ever, men seek the things of Christ as little, themselves & their own ends as much as ever. Ah my beloved, if this be all the fruit of the hand of God upon us, the clouds that for so long a time have lowred blacke upon us, are not so dispelled yet, but that the Lord can raise up *other enemies among us*, or bring in *forreign enemies upon us*, that shall make us know the price of slighting and despising his gentle and indulgent dealing with us.

Vse 3. Is it so my brethren, that the wrath and rage of wicked men against the people of the Lord is such, and so exceeding great, that there is no end of it? Oh then *what cause have we, the people of this place to magnifie the Lord that hath delivered us from this wrath, and from the rage of these men?* Alas how neere were wee to have it wreakt upon us to the very utmost! *If the Lord had not beene on our side, now may we truly say, if the Lord had not beene on our side when men rose up against us; they had swallowed us up quicke, so desperately were they bent against us.* Wee had assuredly beene made a prey to the enkindled and envenom'd rage of the most bloody, savage, hardned, and remorselesse enemies, that ever drew the sword in these warres; whose spight and rancour was raised to the height against us. Ah my beloved thinke upon it: *What might you have expected from those savage creatures that were gathered round about you? Nay, what did you expect, if this poore Towne had beene taken by assault? Looke backe a little I beseech you, and returne upon the thoughts and apprehensions that you had, when men came in with pale and ghastly countenances, and with trembling hands and tongues, and cryed, Alas, alas, the enemy is broken in at such a place, hee is come within the line, abundance of our men are slaine, and the rest have*

left the workes, the Towne is lost, there is no remedie. When such sad allarums were, bethinke your selves, what did you looke for from the enimie? consult with your owne hearts, I make no doubt, the worst that cruelty it selfe could devise to inflict.

You may a little guesse (my BRETHREN) what they *would have done*, by that which they *have done* where they had power. You may reade it in the ruines of this place. Shall I say looke about the Towne of TAUNTON, and tell her *Bulwarkes* and her *Towers*, &c? No my beloved, looke about her and tell her *heapes of rubbish*, her *consumed houses*, a multitude of which are raked in their owne ashes. Here a poore forsaken *Chimney*, and there a little fragment of a *Wall*, that have escap't to tell what barbarous and monstrous wretches there have beene here. *Cursed be their wrath, for it was fierce, and their rage, for it was cruell.* But *blessed be our GOD for ever, that did not give us over as a prey unto their teeth.* Oh blessed be our God for evermore, that kept us from such endlesse and unsatiabie rage as theirs was; Who when wee had no helpe nor hope left, wrought out a great salvation for a poore people. Me thinks I could dwell here, but that the time runs, and there is a second observation, to which I am enforc't to hasten.

Doct. Be the wrath of wicked men as endlesse and unsatiabie as it will; though it have no limits in it, yet the LORD sets limits to it; and fetches praise and glory to himselfe from it.

The observation as you see, consists of two parts or two branches. First, *God sets limits to the wrath of wicked men.* And secondly, *he fetches glory from it.* I wil proceed with them distinctly and in order.

1. *Branch.*

1. *Branch.* Sometimes the Lord *sets limits to the wrath of wicked men* : though hee permit a *parcell of it* to breake out, yet *the remainder* hee restraines, as you have it in my Text. Although their rancour have *no bounds within*, yet GOD *sets bounds to the externall exercise of it*. Let them bee as outrageous as they will, and let them bristle while they can ; the Lord hath them in a chaine, and hee will take them short at his pleasure. *The Heathen rage*, saith holy DAVID, *Psalme 2. 1. their passions boyle within their bosomes*, that is, *the working of their sensuall pride*; and then they plot, and *they imagine how to vent*, and how to wreake this rage of theirs, that is *the working of their intellectuall part*. But doe they execute it ? No, GOD will not suffer them. Their policy and fury doth melt away, and come to nothing; *they imagine a vaine thing*. The wrath of the ASSYRIAN was exceeding great, so great that GOD himselfe takes notice of it, 2 KINGS 19. 27. *I know thy abode, saith hee, thy going out, and thy comming in, and thy rage against me* ; Hee takes it as against himselfe, because it was against his *People*. Theemie was full of rage, and on hee would against the Citie, and meant to doe great matters. But marke what followes : *I will put my hooke into thy nostrills, and my bridle in thy lips, and turne thee backe by the way by which thou camest*. And with respect to this saith the holy Prophet here : *Surely the wrath of man shall praise thee, the remainder of wrath shalt thou re- straine.*

I shall enlarge my selfe no further here, but appeal to your experience. This day (my Brethren) was this SC R I P T U R E and this point of Doctrine fulfilled in your eyes.

licious wretches were who came against this poor Town, your selves who *heard their railings* and their bitter threatnings, who *saw and felt their cruel deeds*, can tell. They came upon you with an open mouth, and thought to have devoured you suddenly, but GOD would not suffer them. You saw (my brethren) many of you who are here beheld it; they came over your Workes, and *the Line that you had made*, and you could not hinder them. But GOD *had made a line within yours*, and over that they could not get, beyond that they could not passe. And certainly if ever GOD did bound and limit furious men, if ever he did say unto them as the Psalmist personages him, speaking to the Sea: *thus farre you shall come, and no farther*; Hee did it here in this place. You have seene it my beloved, you have found it by experience; and so you have reason now of any people in the WORLD to say, *the wrath of Man did GOD restraints*. Somewhat indeed hee suffered them to vent and to bring to execution, upon our friends, upon our Persons, upon our houses and estates; But the remainder hee did *restraints*.

Reason. And this hee hath done, and will ever doe, because hee sees his people cannot beare the utmost of the wrath and rage of wicked men. If hee should suffer all the weight thereof to lye upon them; either they would reach forth their hands to evill, or else their hearts would faint and sink under it.

Beloved, God is very tenderly affected to his poore people, (I speake it after the manner of men) and therefore though hee suffer them sometimes to have a taste of the rage of wicked men for their correction; yet when they lay it on without measure, hee considers with himselfe, as once he did concerning Ephraim

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im. *Jeremie 30. 20. Hee is my sonne, hee is my pleasant childe still.* And therefore when hee sees his pleasant childe about to faint, and when the enemies are ready to devoure his people, then his bowells worke within him, and out hee cryes, *hold these, no more,* I can suffer it no longer. Sometimes indeede hee goes away, and leaves his children in the hands of wicked and ungodly men to scourge them. But when hee heares them crye and roare, so that they are about to swoound: then hee comes running in and sayes, *Comfort yee, comfort yee my people, they have received double.* You mercilesse and cruell wretches, you have given my Children double, *twice as much as they can beare:* and so hee falls a kissing them to fetch life in them againe.

And so mee thinkes I see the Lord come running in among the mercilesse besiegers of this place, and crying out as *Isa. 3. 15. What mean yee that yee beate my people in pieces? What doe you meane to doe to them? What doe you purpose to reduce this Towne to nothing; to consume it all to ashes? to butcher all my people here, so that I shall not have so much as one left? Is that your resolution and intent indeed? I have permitted you to wreake a great deal of your rage upon the houses and the persons of my poore servants; But what doe you intend to burne all, and kill all? So that there shall not bee a house standing, nor a SAINT alive here? I cannot beare it: no, the remainder of your rage must I re- straine.* And thus you see GOD limiteth the wrath of wicked men, which is the former member of the point, *Branch.* And as hee limits it in part, so that part of it which hee doth not limit, he turneth it to his owne praise,

praise, and fetches glory to himselfe from it. Surely the wrath of man shall praise thee, saith the Psalmist here, so much as is permitted unrestrained, shall bring honour to thy Name; and the remainder, &c. Although the wrath of man doe not accomplish the righteousness of God, it doth accomplish the glory of God. The Lord (as he design'd to doe) gat honour out of Pharaoh's rage, and out of the Assyrians rage, against his people. And I am confident hee will have honour out of the wrath and rage of his and our malicious enemies against this place. Thus hee hath done heretofore, and will do to the worlds end. But you will interpose and aske mee now, Which way doth the LORD fetch praise out of the wrath of wicked men against his people? I answer, principally, two wayes.

First, Hee fetches praise and glory from the rage of wicked men against his people, as it commends the greatness of his owne power. For it is a great thing that the LORD should keepe his people notwithstanding all their fury. That though there be enough of the Malignant Church to devour the Militant, to eat up GODS people as a man would eat bread. And though they bee so full of bitterness and wrath against them as it is possible for men to be, GOD should preserve them notwithstanding safe and sound in the midst of these men. That hee should keepe them (as hee doth sometimes) unsinged and untoucht in a fournace of wrath, beate hotter then ordinary; This setteth off the glory of his power.

Secondly, God fetches praise and glory to himselfe from the rage of wicked men against his people, as it doth accidentally commend the excellency of the graces which hee hath bestowed upon them. Is it not very

much (my brethren) that the Saints should stand it out, and be upright; notwithstanding all the spite and fury of ungodly men against them? That all their malice, all their rage, and all their threatnings, should not cause them to desert or to deny the Cause of God, no nor to droop or faint under it? Have not the spirits of the Saints of God been admirably strengthened and upheld in these latter times of triall, when there were no outward *meanes* appearing to the eye of *sence* or *reason*, and when there were no hopes left? Is not the grace of God by which they were upheld (then he you) a glorious thing? Hath hee not much honour by it? It was an honour to the Lord that *Iob* continued constant and patient, notwithstanding all the malice of Satan and his Instruments, and the worst that they could doe. It glorified the grace of God in him. And therefore God me thinks doth vaunt and pride himselfe in this pretious Saint of his, in that speech of his to Satan, *Iob* 2. 3. *Hast thou considered my servant Job, that there is none like him in the earth, and still he holdeth fast his integrity?* Though thou hast done thy utmost to him, hee hath not done as thou didst wickedly suggest hee would, hee hath not yet deserted or denied mee: No, *still hee holdeth fast his integrity.*

And so the Lord doth seeme to say in these dayes to the malicious enemies of his people: Looke upon those Saints of mine, though you have plundered them, and stript them, and turn'd them bare and naked to the mercy of the World, though you have imprison'd them, though you have threatned them with death it selfe, they never yeelded or complied with you, they never took the cursed oath that you endeavoured to impose upon them; they never yet denied me nor my cause,
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but still they have held fast their integrity, though you have shewed the utmost of your rage and spight against them. Were not the rage of wicked men declared against the Saints of God, the glory of his power, and grace, could not be magnified and set off, as now it is. But now the wrath of man doth praise him.

Vse 1. Now to apply it very briefly, Is it so that though the wrath of wicked wretches have no limits in it, yet the Lord sets limits to it? Why then I say as *David* touching the Philistine, let no mans heart faile him by reason of the rage of these men. Let them fume, and let them storme, and let them swell even till they burst with inward fury; they shall doe but what the hand and counsell of God determined before to be done. When they have done what he determines, they shall not move one jot, they shall not stirre an inch further. And why then are you so affraid of the oppressor as the Prophet speakes, and forget the Lord your maker, who limiteth and boundeth their fury? Oh you of little faith, wherfore doe you doubt?

Why will you say, though God restraine the wrath and rage of wicked wretches many times, yet at some other times he permits it to break out in a very great measure: and so wee have cause to bee affraid of it? Yet here is comfort still (my brethren) for that which hee permitteth unrestrained, he turneth to his owne glory. And shall we not take sweet encouragement in this, that God is glorified, though our selves suffer? Should wee not cheerefully endure a little of their rage, so the Lord have honour by it? Should wee not preferre his glory farre beyond our owne quiet? So that you see wee want not something to support us every way, and however matters goe. If God restraine the wrath of wicked wretches, wee have cause, if hee permit it unrestrained:

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he hath praise. And this is not an empty notion, rais'd by fancy, but a certaine thing, there is no doubt, no question to be made of this; and hence the Holy Ghost hath set a *surety* on it in my Text; *Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restraine.*

Well then, (my brethren) in the second place, since the Lord will have it so, since hee hath said it shall be so, *let the wrath of man praise him.* There hath been much of the envenom'd rage of wicked men let out against this poore Towne. Oh let us praise the Lord that kept us unconsum'd in the heat of their fury; that when the Towne was *storm'd* so desperately (as you know it was) for so many dayes together, God kept you, who are here before him, *in that storme*, and did not suffer any of *that haile* to fall upon you. That when others fell by the *Bullet* and the *Sword*, your *bloud was pretious*, and *your lives were deare* to him. Say now as *Hezekiah*, *Isaiah* 38. 19. *O Lord; the living, the living they shall praise thee, as we doe this day.*

Nay, that GOD did not keep your *bodies* onely, but your *spirits* too, that he upheld them with unshaken resolution in the mid'st of such danger. That hee united you so firmly all together, who notwithstanding were not all of *one minde*, nor *one way*. That all the violence and rage that was declared against you, was so farre from causing you to desert the Cause of GOD, and to give up the Towne into the hands of those that fought against it, as that it made you to renew your resolutions to sticke the faster to the Lord, and to his Cause, to fight it out in the mid'st of fire and bloud. Here certainly, *the wrath of man doth praise the Lord*; the *wrath of man* sends us occasion to *sing the praises of our God* for ever.

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And if wee ought to praise the Lord with reference to that part of the wrath of man *which he let out*, much more with reference to that *which hee restrain'd*. Oh here was mercy to be spoken of to all ages, that God sets limits to the rage of these men. That when they set their heart as the heart of GOD himselfe, he made them know they were but men. That when they said of this poore Towne, Fall on, and take it, for there is no reliefe for it, *there is none to deliver it*; that when they were about to enter, GOD put his hook into their Nostrills, and his bridle in their Lippes, and carried them another way. Brethren, you may reflect upon the time when you stood looking out at the Windowes, and crying as the Mother of Sifera, *Judges 5. 28. Why is the Chariot so long a coming? Why doe the Wheeles of the Chariot linger?* Why is Reliefe so long a coming? Why doth it stay and linger thus? Why doth it meet with such procrastinations and delays? And in the end concluded, that there was no helpe for you, but you should surely perish by the hands of these men. And when your hearts were gone, and hopes were gone, when you were in the Wildernesse, where if you met with any good or any comfort, it must come from Heaven: then GOD came in, and spake comfortably to you: Oh thinke upon the time when you gave your selves for lost, and on a suddaine some came running in and told you, *Reliefe is come*. Oh was not that a sweet and welcome word, *Reliefe is come*? Were you not as *Israel* was in such a case, *like men that dreame*? Did you not doubt this happy tidings was onely fancied and conceited in a Dreame, and that there was nothing of truth and reality in it? It was so farre above your hopes, and beyond your expectations

expectations. And now, my brethren, I beleeye your hearts are very much enlarged and ready to breake out into the praises of the Lord. Mee thinks I heare you put the question to mee, what shall wee doe to make it to appeare that wee are sensible of this mercie? I give you some directions in a word, and I have done.

I. I acknowledge the *restraint* of our malicious enemies to bee of G-O-D. That it was hee, and he alone that set limits to their siege. Say not, it was the *valour* or the *skill* of the COMMANDERS, it was the *courage* of the SOULDIERs (though many of them did beyond the race of men, and deserv'd as high applause and commendation as instruments are capable of) but rather say, their wrath and rage did G-O-D restraints. And truly G-O-D was visibly and admirably seene in this businesse. For when our Line was almost empty of Defendants, and when the *bodies* of your enemies were not restrained by any thing that you could either doe or see, the LORD restrained their *sprits*, as the PROPHEET speaks in the Verse that follows next save one upon my TEXT, so that they had no hearts to come on. And therefore now let all your bones cry out and say, LORD none is like to thee, that wee are yet unbroken. Let all your houses say, LORD none is like to thee, that wee are standing. Let all your Wives and Children say, LORD none is like to thee, that wee are living. They were not Workes, they were not Gunnes and Souldiers that preserved us, and destroyed our enemies, but *their wrath did God restraints*, and therefore let the Lord and he alone have all the glory.

2. Endeavour to bee large to him in duty who hath bene large to you in mercie. There was a time you know when you were shut up by your enemies, who

kept you in on every side, when you were held within a very narrow compasse. But now the LORD hath set you in a large place. Oh let your hearts I pray you be enlarged to him in praises, and let your hands be enlarged to him in service. Oh doe not goe, but run the wayes of his Commandements, now he hath set you thus at liberty. Doe not thinke it is enough to walke on in an ordinary track of duty, but strive to doe *as much* as Christ speakes, some singular, fine, excellent, some extraordinary thing, and to abound in the worke of the LORD, who hath laid out the riches of his mercie on you.

3. Improve and lay out all that you have left for GOD, and bestow it all upon him. Beloved, GOD hath given you your sonnes, your wives, your children, your estates, your lives. If you have any thing, he gave it you the second time, hee renewed your tenure in it this day. If hee had but let loose the enemie, and if hee had not mightily restrained him, in all appearance you had lost all. You may truly say to GOD as David doth, thou art the God of our life, and therefore now live to him: Thou art the God of our strength, and our wealth, and our comfort, and therefore lay out all for him.

4. Let all those Vowes and Covenants which you made to God in dayes of miserie, be remembred and observed in dayes of mercie. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restraine; and then the next words are, *Vow unto the Lord and pay it.* Brethren I make no question when you lookt for nothing else but death and ruine, you engag'd yourselves to God by many obligations. Oh how obedient and how holy you would be, if he would, but deliver you this once, if hee would save you from this death *only*. You told the Lord a very faire tale. Put say my Brethren

thren, have you paid those Vows? have you made good those Obligations? or did you onely flatter with him, as wee are wont to flatter men to attaine our owne ends? May that bee said of you which David notes of Israel, Psalme 78. 36. *When hee slew them, they sought him, &c.* Neverthelesse, they did but flatter him, their heart was not right with him, nor were they stedfast in their Covenant? Well, bee assured God will not flatter, hee will not dally with you when hee comes about againe. Praise, and Obedience, and Thankfulnesse was due, before you made these Vowes to God; but you have made it doubly due, by laying on your selves such sacred Bonds as these are. And have you broken these Bonds? I feare when you examine what your wayes have been, since you had respite, you will acknowledge you have broken them indeed, and desperately cast away these Cords from you. I will not shake my Lap at you, as Nehemiah sometimes did, nor say as hee, Chapter 5. Verse 13. *So God shake out every man from his house and from his labour, that hath not kept the promise that he made with God at that time; Even thus let him be shaken out and emptied.* No, that bee farre from mee. But I will rather say as holy Hezekiah in another case, *The good Lord pardon everyone*, that hath not kept his solemne Vowes, and remember not his breaches, to avenge the quarrell of his Covenant on him, when the next day of Visitation comes.

5. Endeavour to perpetuate the memory of this mercy, write it upon the Lintells of your doores, upon the Palmes of your hands, upon the Tables of your hearts, relate the story of it to your Children, that so the Generations that are yet to come, may

may blesse the Lord ; that you may keep the Praises of your God alive, even to the worlds end. Oh let not such a sweet and precious mercy dye with you. Let not that bee charged upon you which D A V I D chargeth upon Israel, *That you forget the workes of God, and the wonders that hee hath shewne you.* That you forget the time when the Enemy was entering, and God sent Reliefe from Heaven, and restrained his fury. Oh let this day bee alwaies solemne to you, a day of gladness, and of Feasting, and a good day, to all generations, I say as God unto Ezekiel, *Ezek. 24. 2. Write the name of the day, even of this same day, the eleventh of MAY, the Enemy of our Religion, and of our Liberty, and Peace, set himselfe against TAUNTON this same day.* The God of Heaven shewed himselfe for TAUNTON this same day. *Hallelujah, Salvation, and Honour, and Glory, and Power, and Might, and Dominion, and Everlasting Praise be unto Him that sits upon the Throne, and to the Lamb in all the Churches of the Saints for ever and ever. AMEN.*

FINIS.

